

WEEKLY BULLETIN

St. Katherine Ukrainian Orthodox Church | 1600 Hwy 96, Arden Hills, MN 55112 | Church Hall Tel: 651-697-1995

WELCOME !

We feel very privileged to have you worship with us today. As you look for a new home church, we hope you feel special here and consider becoming a part of our Christian family. The text for Divine Liturgy may be found in the Service Book in the Pew. Only those Orthodox Christians who have prepared themselves may approach the chalice for Holy Communion, but everyone is welcome to partake of the Holy Bread after the Liturgy. We thank you for joining us in prayer. We also invite you to join us for fellowship in the social hall after the Liturgy.

COMMUNION & VISITING

By appointment. If you or one of your relatives are ill or infirm and wish for priest to come for prayers or Communion please call **Fr. Peter Siwko** 763-754-6618. e-mail: siwko@me.com Please do not wait until the person is unconscious or near death.

CONFESSION HOURS

Before Liturgy 9:30 AM - 10:00 AM or by appointment.

Sunday of The Holy Cross

EPISTLE: Hebrews 4:14-16; 5:1-6
BRETHREN, since we have a high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to

act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "Thou art my Son, today I have begotten thee"; as he says also in another place, "Thou art a priest for ever, after the order of Melchizedek."



GOSPEL: Mark 8:34-38; 9:1

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

Sunday of the Holy Cross March 23

With the help of God, we have almost reached the middle of the course of the Fast, where our strength has been worn down through abstinence, and the full difficulty of the labour set before us becomes apparent. Therefore our holy Mother, the Church of Christ, now brings to our help the all-holy Cross, the joy of the world, the strength of the faithful, the staff of the just, and the hope of sinners, so that by venerating it reverently, we might receive strength and grace to complete the divine struggle of the Fast.

Fast

Fasting, or abstaining from food, was a discipline practiced by our Lord himself. It was after forty days of prayer and fasting in the wilderness, that Jesus victoriously faced the temptations of the devil (Matthew 4:1-11). He asked his disciples to use fasting, coupled with prayer, as a means to achieve spiritual victories (Matthew 17:21; Mark 9:29; Luke 2:37), and the example of the Lord was followed by the disciples in their apostolic ministry and instruction to the early Christians (Acts 14:23; 27:9; 1 Corinthians 7:5; 2 Corinthians 6:5, 11:27).

In its most basic sense, fasting is abstinence from food. But it is far more than that. It helps us to open our minds and souls to the guidance of the Spirit and to break away from our captivity to bodily appetites and selfish desires. Through fasting we overcome the burdens and pressures of physical gratification that are placed upon us in our world, and through our faith in Christ we are renewed and transformed into the holy people God created us to be.

Fasting is a regular practice for Orthodox Christians. Fast days and periods have been established by the Church throughout the year to help us direct our hearts and minds toward the

life of prayer and worship, our spiritual needs, and the condition of our souls and relationship with God. During most weeks, Wednesday and Friday are fast days. On these days, we are guided to abstain from meat, dairy products and oil and wine. On some days, fish, wine, and oil may be permitted if a specific feast falls on a Wednesday or Friday or a portion of a fast is not as strict as other times.

In the practice of fasting it is important to remember that we are not fasting simply for the sake of fasting. Our observance of the fasting days and periods of the Church is for our spiritual growth and greater communion with God. No matter how austere our fast or how much in accordance our fast may be with purely technical "rules," it is void of faith and grace if we are not also committed to prayer and worship, study and growth in our knowledge of our Faith, and philanthropic and charitable acts.

As Orthodox Christians, let us cherish fasting as a vital part of our spiritual lives and practice. Let us experience the great joys that come through fasting as it contributes to a life of repentance and prayer. And in following the wise and spiritual traditions of the Church, let us offer all "to fight the good fight, to walk the way of fasting...to prove ourselves victorious over sin, and without condemnation to reach our goal of worshiping the Holy Resurrection," our goal of eternal life. (Prayer of the Presanctified Liturgy).

Третя неділя Великого посту

Неділя третього тижня Великого посту в Православній Церкві називається Хрестопоклонною.

В центр храму урочисто виноситься Животворящий Хрест Господній - нагадування про наближення Страсної Седмиці та Великодня Христового. Після цього священники і парафіяни храму здійснюють перед Хрестом три поклони. При поклонінні Хресту Церква співає: «Хресту Твоєму поклоняємось, Владико, і святе воскресіння Твоє славимо». Хрест виноситься віруючим для того, щоб нагадуванням про страждання і смерть Господа надихнути і зміцнити тих, хто поститься до продовження подвигу посту.

Початок традиції поклоніння Хресту Господньому було покладено за часів перших християн. «Слово про хрест для хагиблх безумство є, а для нас, що спасаємося, - сила Божа» (1 до Коринф'ян 1:18). Бо духовний судить про усе, а душевна людина не приймає того, що від Духа Божого, бо вона вважає це безумством і не може зрозуміти, тому що про це потрібно судити духовно. (1 до Коринф'ян 2:15,14).

Великим постом ми строго постимо. І ось, нарешті, посередині Великого посту Господь посилає віруючим втіху - Хрест Христовий! Ми звикли, що слово «хрест» означає тяжкість та скорботу. Часто чуємо: важкий хрест, тобто життя важке. Так однобічно ми звикли дивитися на хрест.

Але Хрест - це зброя на диявола і допомога нам на життєвому шляху. Хрест - це перемога наших страстей. Лише три тижні пропостились, побідували, висловлюючись нашою мовою, без м'яса та сала прожили, і Господь утішає нас хрестом, допомагає

нам, дає підживлення, підкріплення! Яким же чином? Не будемо ж ми гризти замість їжі хрест, щоб легше стало? Ні, ми «гриземо» його духовно, тому що з нього виходить Божественна благодать! Хрест, оспіваний століттями і тисячоліттями, освячений розп'яттям Христа! Це символ, зображення, яке випромінює Божественну енергію. Коли Господь за гріхи всього людства розпинався на хресті, то освятив його Божественною силою, яка незмінно перебуває на віки віків!

Хрест Христові просвічує нас Божественним розумінням, допомагає вникнути в суть Божественної любові до світу і до людини. Ми молимо сьогодні Бога, щоб Він вклав у наш розум і серце частинку Своєї всеохоплюючої любові. Нехай вона допоможе нам у дні святого Великого посту подумати про себе і про людей, уникати гріхів і пороків, оновитися душею і тілом. І цього буде достатньо. По нашій любові пізнають нас, чиї ми діти та учні.

Молитва Св. Єфрема Сірина

Господи і Владико життя мого! Духа лінивства, безнадійности, владолюбства та пустомовства не дай мені, (поклін).

Духа ж чистоти, смиренномудрія, терпіння та любові даруй мені рабові Твоєму, (поклін).

О, Господи Царю! Дай мені бачити мої гріхи і не осуджувати брата мого, бо Ти Благословений на віки вічні. Амінь.

Lenten Prayer of St. Ephrem

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk.

But give rather the spirit of chastity, humility, patience, and love to Thy servant.

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. Amen.

CHURCH CALENDAR

APRIL 03 Sunday 3 Great Fast. Liturgy (English-choir).....10 AM

APRIL 07 Thursday Annunciation. Liturgy.....10 AM

APRIL 10 Sunday 4 Sunday Great Fast. Liturgy (Ukrainian- choir).....10 AM
Panachyda b.m. Oksana Bryn

APRIL 16 Saturday Toloka Spring Work around the Church.....10 AM